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more of the other languages of the Indo-European stock, and to be posted on the general results of comparative linguistic study in that field. Similarly every Hebrew professor should have some acquaintance with one, two, or more of the kindred languages, and a reasonable comparative knowledge of the Semitic family in general. Without such knowledge he cannot teach the language as it should be taught. But, on the other hand, if such knowledge is to be required, provision should be made to enable future teachers to acquire it. To provide facilities for such study is not the province of theological schools, although it has in many cases been forced upon them. The Semitic languages and literature as such belong to the faculty of philosophy, not to that of theology. There is no more reason in the nature of things why a theological school should teach Aramæan, or Arabic, or Ethiopic, or Assyrian, than Latin, or Gothic, or Anglo-Saxon, or Sanskrit.

The colleges, however, which can profitably establish chairs for Semitic philology are comparatively few in number. The immediate and crying need is an elective in Hebrew. Every college which professes to train its students to enter professional schools should establish such an elective.

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## THE MESSIANIC ELEMENT IN HAGGAI.

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(6) For thus saith the Lord of hosts: Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; (7) and I will shake all nations, and the desirable things of all nations shall come, and I will fill this house with glory, saith the Lord of hosts. (8) The silver is mine, and the gold is mine, saith the Lord of hosts. (9) The latter glory of this house shall be greater than the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts.

(21) Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth: (22) and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the nations; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, everyone by the sword of his brother. (23) In that day, saith the Lord of hosts, I will take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the Lord, and will make thee as a signet, saith the Lord of hosts.—HAGGAI II., 6 to 9, 21 to 23, Revised Version.

The change from the Revision of 1611 in verse 7 deserves a moment's notice. The phrase *hemdath goyim* is changed so that it is impossible to give it a personal reference. Both lexical, grammatical and contextual reasons favor this. The root *hmdh* and its derivatives as a body are used to express the idea of desirability as inhering in material objects. The noun *hemdah* (construct *hemdath*) is used twelve times after the names of material objects to express a quality, e. g., Jer. xxv., 34, *keli hemdah* "a pleasant vessel," literally *a vessel of desire*. It is used thrice, meaning desire (the feeling) either with or without a genitive following. The writer has found no other cases of its use. So there seems to be no parallel to this passage. Usage favors the idea of *a desirable thing*. The verb in the sentence, *ba'u*, is intransitive, hence it cannot have *hemdath* as object; in fact, *hemdath* can be in no relation but subject. However *ba'u* is plural, and as *hemdath* is

singular in form it must be collective in meaning. Such a construction as that of a plural verb with a collective noun in the singular is not rare. See Ewald, § 317, b; Gesenius, § 146, 1; Müller, § 135, 2; Green, § 275, 2. Also if *hemdath* be regarded as an abstract noun there are parallels to such a use of an abstract noun in a concrete collective sense, e. g., 1 Kgs. v., 17; Ps. cxix., 103; Jer. xlviii., 36; especially Isa. ix., 5. See Ewald, § 317, b. Moreover, material objects are represented as the active subjects of the verb in this verse, e. g., Josh. vi., 19; Isa. lx., 5, 13. While linguistic usage justifies the translation of the Revisers, and almost requires it, the context is quite imperative in requiring it. Verse 8 can have no relevancy except the thought be "The desirable things of all nations shall come, [for] (verse 8) they are all mine."

The general meaning of II., 6 to 9, is that the temple shall become the increasingly glorious center of all nations. More specifically, after a little time (commonly the prophets seem to have thought the fulfillment of their predictions to be near) there will be a manifestation of divine power among all known nations producing great changes. There are several other instances where the Hebrew poets describe the divine interposition by imagery drawn from the Exodus period, sometimes representing the whole earth as affected, e. g., Ps. xviii.; lxviii., 8; Judg. v., 4; Hab. iii., 6. There is no evidence that Haggai thought of a new covenant, although he uses imagery borrowed from the establishment of the Sinaitic covenant. The result of this divine interposition will be that the nations will come with their possessions, and Yahwe will make the temple more glorious than it ever was before. Peace is in some manner connected with this glory. The nature of the connection is not obvious from the text. The prophecy is not luminous. Glory may be external, as splendor; moral, as celebrity; spiritual, as the exhibition of righteousness. So far as peace points to any phase of glory, it points to spiritual glory. At all events, the prophecy indicates that what would disturb the nations would bring peace to Israel.

In II., 21 to 23, the general meaning is that the world-kings shall be crushed, but the theocracy preserved through all the turmoil. In particular we note that the coming convulsions are more specifically foretold than in the former passage. Also Zerubbabel is to be preserved through these coming troubles. There is nothing in the terms of the prophecy which determines whether Zerubbabel in person or in his representative capacity is meant. If representative, it might mean the ruler of Israel, or Israel itself. As the entire prophecy seems to have reference to the people of God rather than to any person, it seems that Zerubbabel must be mentioned in his representative capacity and as representing the entire people. The prophecy would therefore mean that God's people should be preserved during the wars of the nations *inter se*, but without reference to any contentions in which Israel might engage. "In that day" is probably Haggai's expression for the "day of the Lord" so often mentioned by previous prophets, when he should manifest himself as subduing all evil and establishing righteousness.

Doubtless the first hearers put no spiritual meaning into this prophecy. A literal fulfillment came in part. The shaking of the nations began about a generation after the prophecy was uttered, when Greece and Persia came into conflict. The crushing of the Persian monarchy, and later of the various Greek monarchies, must be regarded as fulfilling part of the prophecy. The Jewish nation was preserved through it all; yet two facts are to be noted; about 170 B. C. their

national existence was imperiled, about 47 B. C. they ceased to have native rulers, when Julius Cæsar placed Antipater over them. All this must be regarded as the result of unfaithfulness to Yahwe. It is to be remembered that a conditional element entered into prophecy. The wealth of foreign peoples began to flow in during the last century before the overthrow of Jerusalem and the destruction of the temple. It was remodeled and embellished by Herod and adorned by the gifts of proselytes. A literal fulfillment was never completed. Such fulfillments as have been mentioned were doubtless what the first hearers anticipated.

In order to understand the meaning of the prophecy which permits some other fulfillment than the literal, we note the function of the temple under the Old Testament Covenant. The temple was the center of the ancient theocracy. It was the place where God met man and revealed himself. The real glory of the temple was not its external glory, although this glory was the fruit and symbol of precious spiritual service. Whatever might be the embodiment of the same truths, the vehicle of the same service, the point of meeting between God and man would really continue the temple. We may note the following facts as giving a real fulfillment of the prophecy :

1. This house had a glory in some real sense superior to the former glory. As center of worship it represented the more spiritual life and faith which existed after the captivity. Especially are to be noted prayer, which began to take its proper place in common public worship, and the use of Scripture as seen in the regular synagogue service.

2. The Church of Christ is the invisible temple which takes the place of the visible temple. It is the center of the later theocracy. Israel failed to see the truths of which the visible temple was the embodiment and symbol ; hence it was destroyed and the Christian Church substituted. In the extravagant regard for the visible glory of the ancient temple, and for its ritual, the Jews lose sight of the spiritual worship. The spiritual nature of the invisible temple compels the remembrance of its true glory.

3. Ever since the day of Pentecost the Spirit has been arousing men—shaking the nations.

4. Powers antagonistic to God's kingdom, and to his church as the spiritual center of that kingdom, have been gradually destroyed. This destruction has been largely the result of mutual jealousies, or even it has been suicidal.

5. Already many peoples and their rulers have given a real or nominal allegiance as subjects in the kingdom of God. There has been constant growth of the kingdom of God among men and over the nations.

6. The glory of this kingdom is now apprehended by an ever increasing number of its subjects as not external, not merely moral, but as spiritual power, as consisting in the fact that for every child of man it is "righteousness and peace and joy in the Holy Spirit."

Thus we may close with saying that while there is no prophecy of a personal Messiah in Haggai, these prophecies are Messianic in the broad sense, inasmuch as referring to the Messianic kingdom, and that, so far as they illustrate such prophecy, Messianic prophecy is now in process of fulfillment.